*he dreadful Character of a drunkard;*

, The Odious and beaſtly ſin of Drunken-neſs, Deſcribed and Condemned.

ewing the fearful Judgments that have be-fallen notorious Drunkards: With brief Exhortations to perſwade Men from that Swiniſh and abominable Sin.

Cor. 6. 10. *Drunkards ſhall not inherit the Kingdom of Heaven.*

With Allowance.

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# The dreadful Character and Condition of a Drunkard.

*Habakkuk 2. 15, 16.*

Woe to him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunk also, that thou mayest look on his Nakedness.

Thou art filled with shame for glory, drink thou also, and let thy foreskin be uncovered, the Cup of the Lords right Hand shall be turned unto thee, and shameful Spewing shall be on thy glory.

THe Prophet Habakkuk in the foregoing verses of this chapter, having denounced several Woes against several Evils and reigning Sins, as Pride and Covetousness, he comes here in this place to denounce a sad Woe against that much cursed and abominable sin of Drunkenness, a sin too much abounding in these days. Woe (saith the Prophet) to him that giveth his Neighbour drink. The Word in the original is, woe to him that drinketh to his neighbour, that is, with an intent to make him drunk, as the following words

words to declare, that puttest thy bottle to him, and makest him drunk also: The word in the Original is, that puttest thy poyson to him: discovering to us the great evil that is in overmuch drinking; it poysons the soul, and makes the whole man unserviceable both to God & man.

Now that I may discover unto you the odiousness of this beastly, swinish, and abominable sin of drunkenness, I shall first set forth unto you, the nature and condition of this filthy evil, and thereby shew you what it is: in the next place (God willing) I shall endeavour to set forth unto you the odiousness of this beast-like sin; and then give you some further discoveries thereof, in shewing you: 1. How this Sin of Drunkenness is hurtful both to our own and other mens souls. 2. How it is offensive and displeasing to God, and odious to good men. And then, 3. I shall shew you how it wounds and destroys both our good names, our Credit, our estates, yea, our all in this life; yea, (and without the great mercy of God) how it will bring everlasting horror and confusion upon us, both in soul and body to all eternity in the life to come. And then 4thly, and lastly, I shall give you some few (but fearful) Examples of Gods heavy wrath and vengeance executed upon notorious Drunkards, even in this Life, and so conclude in a word or two of Exhortation.

Drunk-

Drunkenness is a flattering evil, a sweet poison (as one saith) and delightsome sin, which whoso delighteth himself in, is not himself, but a common shame even to Nature it self, and perpetual disgrace to mankind.

And men may be said to be guilty of drunkenness, when they take in either Wine or strong Drink beyond measure, so as there follows an intoxication of the powers of the Soul: and this drunkenness is a sin that procures miserable plagues and sorrows both to the Soul and to the Body, inflaming the blood with unnatural heat, from whence comes Dropsies, Consumptions, and cold Diseases, with untimely Deaths; so that many by drinking Healths to others, have drank away Health from themselves, a most abominable practice.

Secondly, drunkenness confounds the memory, dulls the understanding, distempers the body, defaceth beauty, and hurts the mind: for the Heart and Brain being the mediate Instruments of the Soul, are by drinking distempered and inflamed, and thereupon ariseth wicked imaginations, disordered and unruly affections: from whence also cometh stinking breaths, redness of Eyes, weakness, woes, sorrows, wounds, and contentions, and such like, being the Fruits thereof, as Solomon saith, Prov. 22. 29, 30. Ver. 29. saith he, Who hath woes, who hath sor-

woes? who hath contention? who hath babblings? who hath wounds without cause? who hath redness of eye? They (saith he, ver. 30.) that tarry long at the Wine, they that go to mixt Wine. 3. Drunkenness Corrupteth the Blood, poweth the Spirits, and beggars the Purse. The drunkard (saith Solomon, *Prov.* 23. 21.) shall come to Poverty. And further it enricheth the Carkass with Surfeits and Dropsie, and turns the very Blood into Water, and the very Soul into froth, swiftly disanimating the understanding power of the same: 4. Drunkenness causeth vomiting and filthiness of which the Lord himself complains by the Prophet Isaiah, Chap. 28. 7, 8. speaking of the Priests, he saith, They have also erred through Wine, and through strong drink they are out of the way; the Priests and the Prophets have erred through strong drink, they are swallowed up in Wine, they are out of the way through strong drink, they err in Vision, they stumble in Judgement; for all Tables are full of Vomit and filthiness, so that there is no place clean. Now the evil of this abominable Sin of Drunkenness, I shall here set forth unto you in these three things; 1. As it respects God. 2. As it respects other Men. 3. As it respects the drunkards themselves. And 1. As it respects God; and so the Sin of Drunkenness makes men forget

God

God and his Laws, Hos. 13. 5. Prov. 31. 4, 5. saith Solomon, drinking wine and strong drink makes Men forget both the Laws of God and Man. 2. Drunkenness is Idolatry, it sets up another God, which is a most notorious sin, Phil. 3. 9. Whose God is their belly, saith the Apostle; the Babilonians had Bell for their God, a God of Brass, but drunkards and gluttons make their Bellies their Gods. Gods of filth; their whole thoughts, cares, and endeavours, are onely to please their Bellies, the whole course of their life is nothing else but a filthy delight in drinking and swilling to please their base lusts: they are Belly-Gods which love good Liquors, who serve their Bellies, as St. Paul saith, Rom. 16. 11. The Rabbies were used to say, that he was a Belly-God that drank a quart of Wine: Alle have many such amongst us, and do not they that drink healths upon their Knees, Sacrifice it to those they drink to, and thereby make Gods of them? 3. Drunkards abuse the good Creatures of God, which they should use to the honour and glory of God; these they abuse in the maintainance, pleasing, and pampering of their own base sinful Lusts and Pleasures, which are bitter Enemies to God and his Truth, and ought to be mortified, 1 Cor. 13. 31. saith St. Paul, Whether you eat or drink, or whatsoever ye do, do all to the glory of God; what glory has

the Lord, when men make swill-tubs of their Bellies, and so over-satisfie themselves with drinking, that they are unfit for motion, either for God or Men, and fit for nothing but to sleep?

4. Drunkenness is a Sacrilegious robbing of God of his Worship. You know we are commanded to honour the Lord our God, and to serve him with all our hearts, and with all our might, and with all our strength: but when men have over-cram'd themselves with meat, and over-liquored their filthy Carkalles with inordinate drinking, how unfit then are these men, thus distempered with Drink, for the Worship and Service of God? their Heads are either too heavy, or too light, and their hearts are dull and drouzie, and God may have the Drunken Carkalles, but as for their Hearts and Spirits, they have none then for God: they are then fit for nothing but the Devils drudgery, Hos. 4. 11. The Prophet saith, Wine, and new Wine take away the Heart: excess, or over-much either in eating or drinking, causes defects in the service of God: and as for such persons, God may have a little bodily Worship and Lip-labour from them, a few drouzie sleepy performances: but as for Spiritual Heavenly Service and Worship, that is not to be had of them, though the Lord be a Spirit, most Wise, most Holy, most Great, and most Glorious, who will be Worshiped, if acceptable, in Spirit and Truth.

He-

Secondly, for the evil of Drunkenness, as it respects others. First of all, drunkenness makes men forget the condition of others: those that give themselves to the evil of Drunkenness, mind not at all the estate or condition either of Church or State, let come what will come, so they may have drink enough, their Pipes and their Pots it matters not what becomes of others. The Prophet saith, Amos 6. 4, 5, 6. They eat the Lambs out of the Flock, and the Calves out of the midst of the stalls, they drink Wine in Bowls, and annoint themselves with chief Ointments; but they are not grieved for the afflictions of *Joseph*.

2. Drunkenness doth exceedingly wrong and impoverish the poorer sort: Drunkards and gluttons are like Caterpillers and Locusts, which devours that which should maintain and relieve others; did not men exceed so much in eating and drinking as they do, there would be more plenty and more cheapness, and more relief for the Poor then there is: for one Drunken beast devours more then would very well refresh and satisfie an hundred poor people that lye in want and misery: I dare confidently aver it for truth, and do verily believe it, that if the Poor might have but one quarter of what is spent sinfully, and superfluously in rioting and Drunkenness, I do believe, nay, I am confident, I say that we

should

should see no Beggars in our Streets, nor hear any complaint for want of Bread at our doors. There is a Generation (saith Solomon, Prov. 30. 14.) whose Teeth are as Swords, and their Jaw-Teeth like Knives, to devour the poor from off the Earth, and the needy from among Men. And such are the Teeth and Jaw-Teeth of Drunkards and Gluttons; they make both Bread and Drink dear. 3. Drunkards do wrong the Chastity of others, who make more lustful attempts, or commit more foul acts of uncleanness, than those that delight themselves in drunkenness; fulness of drink breeds fulness of sin and fulness of lust; intemperancy begets incontinency, and after rioting and drunkenness, follows chambring & wantonness, Rom. 13. 13. When Lot was fill'd with wine, then was he fit for Incest, Gen. 19. 31, 32, 33. And the drunken Sodomites, of whom the Text speaks, were guilty of most horrible uncleanness. 4. Drunkenness gives evil examples to others, they draw others in to follow their own abominable filthy practice to intemperancy, in eating & drinking, which is a very great evil, 1 Pet. 4. 14. They think it strange (saith the Apostle) that you run not with them to the same excess of riot. There is a very great inclination in the hearts of Men naturally to follow others in eating and drinking excessively; they will not only go but run to

it,

little invitation will serve the turn, they need not to be asked twice, therefore Solomon Counselleth his Son, Prov. 22. 30. not to keep Company with wine-bibbers. One Drunkard Poysons another with his Sin, and Men are as it were poysoned by the evil examples of others. 5. This damnable Sin of Drunkenness brings down heavy Judgements from God, Isa. 5. 12, 13. there the intemperancy of the people is first set down, and then the Judgements that followed thereupon: They rose up early, and sat up late, to follow after strong drink, as too too many now adays do, from the Bed to the Ale-house, and from the Ale-house to Bed again: but verse 13. behold the Judgements of the Lord upon them: Therefore, saith the Lord, (because of their excessive drinking) my people are gone into captivity, because they have no knowledge: Their Gluttony and Drunkenness made them lazy senseless and sensual, and their honourable men are famisht, and their multitude dryed up with thirst, a most sad (but suitable) judgement. So likewise Belshazzar, he Feasts and Revels with a thousand of his Lords, and that very night when he was in the midst of his follies, he was deprived of his Kingdom, & himself also slain; as you may see in Dan. 5. He drank Wine, & praised the Gods of Silver and Gold, of Wood, and of Brass, and that very night did his Lord require

off.

off. So 2 Sam. 13. Ammon being drunk, was slain by Absaloms servants. Through drunkenness Benhadab with 32 other Kings, were by the Israelites overcome, 1 Kings, 20. 11. So likewise David, a man after Gods own heart, 2 Sam. 11. 13. made Uria drunk, thinking thereby to have covered his horrid sin of Adultery, for the which he sorely smarted afterwards: So Herod, Mat. 4. in his drunken banquet, caused John the Baptist to be Beheaded, and what became of him? he was deposed, and dyed miserably in his exile. So the Jews, Isa. 5. drunk till they were thirsty, and then Hell was prepared for them. Through Drunkenness even Righteous Lots Daughters lay with their Father, and of two cursed Nations sprung from their Loins, Gen. 19. 31. Through drunkenness Nabals heart dyed within him, 1 Sam. 25. 23. Through drunkenness the Philistines, (Judges 16. 25. making sport to themselves with poor Sampson) had the house pulled down about their ears.

Thirdly, The evil of this most odious sin of drunkenness, as it respects the drunkards themselves, consists in these five things. 1. It hurts their Souls. 2. Their Bodies. 3. The whole Man. 4. It impoverisheth their estates. And 5. It disgraces their names, and staineth their Credit, even in this World.

And first, for the Soul, drunkenness clogs and in-

stupifies the understanding, blinds the mind and dotes the Spirits, Isa. 21. 7. The Priests and Prophets erred through Wine, and through strong drink were they out of the way: they err in vision, and stumble in judgment. Drunkards drown their wits and their senses in the ale-tubs. 2. Drunkenness disorders the affections, for ober-much drinking, the government of reason is laid asleep; and so the affections grow disorderly, and then wanton Lusts, Lascivious thoughts and desires trabel up and down the Region of the Soul, and ober-power and disorder the affections, 2. Pet. 13, 14. 3. Drunkenness hinders the activity of Gifts and Graces in the Soul: when a Man is oberladen with any burthen, he cannot move nimbly; so when men have oberladen themselves with too much drink, more then they can well bear, they are altogether unfit for the service either of God or Men; they are then fit for nothing but sleep.

2. Drunkenness is hurtful for the bodies of men; obermuch and excessive drinking, bringeth sickness, and is destructive to health; almost all the Diseases which men have, come from the abundance of ill humours in the body, and from whence comes these humours? but from the intemperancy either in eating or drinking, when men that are moderate and sparing in the use of the Creature, they are seldom troubled with

with any Disease. Sobriety is the best friend to health, and a greater enemy it hath not then drunkenness, 1 Cor. 11. 29, 30. The Corinthians were excessive in their eating and drinking, and what saith Paul of them? For this cause (saith he, v. 30.) many among them were sick and weak. So Hos. 7. 5. With Bottles of Wine the Princes have made the King sick.

3. Drunkenness is hurtful to the whole Man. As 1. by drunkenness a man is brought into bondage under the Creatures which God hath given him, if he had Grace to use a right dominion over them. Drunkards are under the Tyranny and Bondage of their Pots and Cups, they are Slaves to their drink. 2. By drunkenness Men become worse then the very Beasts: The Brute creatures, all unless Dogs and Swine, will neither Eat nor drink more then what serves to satisfie Nature, neither can you perswade or force them to take more: But drunkards, they drink not to satisfie, but to surfeit Nature, Prov. 23. 35. When the drunkard was beaten, he felt it not: drunkenness bereaves Men even of Common Sense: The Horse and the Ass may teach drunkards Wit, if they had but grace to consider when they are sober. 3. Drunkenness hastens Death. Many I am perswaded, might have lived longer, if they had lived more soberly. Drunkenness shortens Mens days. Drunkards drink

healthy

healths to others, but drink away health from themselves. Many dye by the Sword, but many more by surfeiting and Drunkenness: The Corinthians excess in drinking, sent many of them to their long homes, 2 Cor. 14. 30. Drunkenness either abbreviates or takes away the lives of Men: How many have come to untimely ends in their drink? how many are there too too often kill'd by Men in their drink, and destroyed? one Drunkard kills another when he is drunk, and brings himself to the Gallows when he is sober. How many casualties do there daily happen to Men in their drink? Many a drunkard hath killed himself in his drink; some I know that hath drowned themselves in their drink; and others by falling have broke their necks in their Drink as they were going home: Drink makes them desperate and valiant for the Devil, but if they repent not, they shall wish they had been more sober when they are in Hell.

4. Drunkenness makes men very secure and fearless. Come (said those drunkards to the Prophet) we will fill our selves with strong Drink, and to morrow shall be as this day, and much more abundant. Drunkards do not consider that when they are at their Cups, they are at the Devils Work, and dancing about the very brink of Hell. Ships that are heavy laden sink deep into the water, but if over-laden, they drown themselves:

selves: so men that are overladen with Drink, sink deep into the Sea of carnal security, and for ever hazzard the drowning of their Souls in Hell. Luk. 21. 34. 35. saith our Saviour; speaking of the end of the World: If your hearts be overcharged with surfeiting and Drunkenness, that day will come on you unawares, even suddenly as a snare. 5. Drunkenness is such a Sin, as endangers mens eternal state hereafter; yea, and certainly without Repentance, excludes men from coming to Heaven. Be not deceived, (saith the Apostle, 1 Cor. 6. 9, 10.) neither Fornicators, nor Adulterers, nor Thieves, nor Covetous, nor Drunkards, shall inherit the Kingdom of God. The rich Glutton you know, Luk. 16. was cast into Hell, that was his portion. The Apostle saith, Gal. 5. 21. They that do such things shall not inherit the Kingdom of Heaven. What things? Why drunkenness and Revellings; which, saith the Apostle, are the fruits of the flesh, and without Repentance, will for ever cast Mens Souls into Hell; for no Drunkard that lives and dyes in his Sins, shall ever inherit the Kingdom of Heaven.

4. This cursed filthy sin of Drunkenness destroys the Estates of men; it consumes them to nothing, as Solomon saith, Prov. 23. 21. The drunkard & the glutton shall come to poverty, & drousiness shall cloath a man with rags. Many by drunkenness and gluttony, rioting & revelling

in

Drunkenness

Drunkenneſs is a night work, They that be drunk (ſaith the Apoſtle) 1 Thes. 5. are drunken in the night: It is a work of darkneſs, and it muſt needs diſgrace a man. Who will believe or give credit to what a Drunkard man ſays? I beſeech you then in the name of Chriſt, and as you love your own Soules, your goods, and good name, take heed of this deadly ſin, and avoid it: as our Saviour ſaith, Luke 21. 34. Take heed (ſaith he) to your ſelves leaſt at any time your hearts are overcharged with ſurfeiting and drunkenneſs. Let us (as the Apoſtle ſaith) Rom. 13. 13. walk honeſtly, as in the day, not in rioting & drunkenneſs: Let us not be intemperate; why ſhould we pamper up and pleaſe our vile bodies, which muſt ſhortly rot & become meat for the worms: the Apoſtles rule is, Make no proviſion for the fleſh, to fulfill the Luſts thereof.

I ſhall now briefly ſhew you ſome few, but fearfull examples of Gods ſubgements executed upon notorious Drunkards, and ſo I ſhall conclude.

On the 8th. of February, in the year 1676. a company of drunkards, whoſe names are recorded as followeth: Adam Gibbons, George Keeple, John Kevſel, Peter Horlaroft, John Warner, Simon Heaſkett, Jacob Hermon, Herman Frowe: theſe eight drunkards in con-

tempt

...nt of the blessed Sabbath, agreed to go to
...Faberry on the Lords day to be merry: and
...to the house of one Anthony Hodge,
...honest godly man, they called for burnt wine,
...drank and what not, the good man refusing
...them, and exhorting them to go to Church
...the word of God: but they all gave A-
...refused, further they scoffed that
...man that perswaded who be-
...they began to curse & ban,
...he might break his neck ere he return'd,
...the Devil might break their necks,
...went from there till they had some
...whereupon the Devil in the likeness
...man appear'd unto them, bringing
...flagon of wine, and in mans un-
...saying, God speed you be merry, you
...have wine enough, you seem lusty Lads,
...hope you will pay me well; who answer-
...him they would either pay him, or engage
...necks for it, yea rather then fail, their
...and Souls. Thus these men continued
...and bolting so long, till they could
...one another, at last the Devil re-
...told them, that now they must pay for all;
...which their hearts waxed cold, but the Devil
...them be of good cheer, for now they must
...fire and brimstone with him, in the pit of
...together. At which the Devil make their

 necks

nerless slumber, and drowsy to them. And thus ended their Drunkards Feast intreable, which may serve for a caveat for all Drunkards for ever.

Another Example of Gods righteous Judgement shewed upon two Drunkards at a place called Almain, on the fourth of July, 1568. The relation whereof is as followeth. Two drunkards meeting into a Tavern, called for wine, which the Drawer brought them, and they standing by the windows of it, perused the letters of Art and new drinking until they were both as drunk as Beasts, then one of them began a carrousing Cup to his fellow, who pledging him, asked who he should drink to, quoth the other, I will drink to God; upon which he drank a carouse; and pouring out, he asked his fellow companion which drank next, who said of either, of which he would; then filling his Cup with new wine, he held up his hand over his head, as though God should have pledged him indeed; whereupon he spake these blasphemous words. God (quoth he) I would fain know what wine thou lovest, this new wine is good enough, and too good for thee, if thou hadst sent better, better thou should'st have had, but such as it is, take it and carouse it off. But behold the dreadful judg-

ment

ments of God patently exercised upon this Miscreant, for having this Receipt even in his hand, the Devil by his mighty power, caused it to stand so fixed, that the wretched man could not pull it again; nor the Boy from the place where it stood: where to, a while he stood in most direful manner, his countenance looking most ghastly and terrible to behold: for he seemed to be alive, but dared not; after which the people sought to remove him, but could not; then they used poles to put to remove him but could not: then they attacked to bury him, pale and all, but no Art would take hold of it: at which they considered, that God had made him a fearful Example, and perpetual spectacle to all Notorious Drunkards to fear. And in this very place and manner as you have heard, suffered this grievous Drunkard to this very day: the other Drunkard his companion, upon this, they hanged upon a Gibbet before the door of the said house. Thus hath the Lord in all ages manifested his fierce displeasure against this loathsome and deadly Sin of Drunkenness.

Now their loving drunkenness is so offensive to God, and bringeth such great evils as you have heard upon men in this life, and Eternal condemnation in the life to come, let us then in the fear of God avoid it, as most abominable, vile and pernicious; for every Drunkard is the

Devils

Drunkards rather resemble brute Beasts, then men ;
for 1. how do their eyes stare out of their heads,
how do they foame and froth at their mouths
like Boars? do not their tongues flutter in their
mouths? are not their heads as heavy as
stones? and their wits as if were drowned in
their cups? therefore howl ye Drunkards, and
weep for the destruction that must fall upon you.
A Heathen could say, he was never born there
to be a slave to his belly, like those are Christians
let us say, we are better born then to dishonour
and disorder our bodies by filthy drunkenness,
we should be better born and better bred then to
be slaves to our sensual lusts and affections.
is a laying of our Abominations upon
their sinful practice (O say they) he was never
so well bred. O that Christians would say, when
any entice them to be drunk, that they are not
so ill bred, that they cannot so disgrace their ho-
nourable calling and profession to swill
have heard now the evil of this most heinous sin
of drunkenness, together with the most manifold
fold miseries and Calamities that attend it:
namely, loss of credit, good name, and Estate;
and without repentance, eternal loss both of soul
and body in hell fire for ever. Oh then for the
Lords sake, Christians, I beseech you as you
love your own precious souls, flee from this sin

as

I Protest a Devil that will drink you for ever. I beseech you take any abhor it; thou art worse then a beast if thou dost not. What? wilt thou indanger the loss of thy estate, and hazard the health of thy body, and the eternal welfare of thy Soul for a little drink, a little swill? O do not venture the loss of thy soul, thy precious & immortal soul, for the enjoyment of a little swill, to please thy own base sensual Lusts and affections. O do not drink and quaff away thy soul to hell; thou will repent thee if thou wilt, for out of hell there is no Redemption. Consider then betimes in the fear of the Lord, every time thou goest to the drinking Ale-house to be drunk, thou goest on the Devils score, and he will have his pennyworths out of thee in Hell, thou shalt then pay the reckoning to him, both thy soul and body too will then be little enough for the Devil, he will not do as the Ale-wives use to do, turn you out of doors when you have no money; no, but he will torment both thy soul and body in Hell fire for ever.

I beseech you consider, Ale-houses are the Devils Academies, the Nurseries of all vice and Wickedness; the Devil sends men to the Ale-house to be drunk, and the Ale-house sends them to Hell to be damned: both the Devil and the Ale-house are beholding to one another for customers: the Devil is the best Friend the Ale-

house